THE OPINIONS OF The Iews, Rabbins, and late Learned Moderne Divines, *Concerning* The Day of IUDGEMENT, and the Kingdome of CHRIST then to be.

Also

Their *Opinions*, concerning *Reformation* and *Reformed Churches*; and the Conſecration of the SONNE of GOD to his everlaſting *Prieſthood*: And the accompliſhment of it by his Glorious Reſurrection and Aſcenſion.

Proved by Scripture and the beſt of Auncient and Moderne Writers.

The Second Edition.

I will give you a mouth, and wiſedome which all your adverſaries ſhall not be able to gainſay: Luk. 21. 15.

And verſ. 18. *Lift up your heads for your Redemption draweth nigh.*

LONDON,
Printed by *P. C.* and are to be ſold by EDW. POVVIS Booke-ſeller in *Worceſter*. 1652.

THE OPINIONS OF THE LEARNED *HEBREWS* CONCERNING THE Great Day of Judgement, and the Kingdome of CHRIST then to be.

C*Arpentarius* in his Commentary upon *Plato* his *Alcinous*, *pag*. 322. affirmeth; *That the seaventh Millenary, is called by the whole Schoole of the Cabalists The great Day of Judgement: because then* (saith he) *they suppose that God will judge the soules of all men.* By the name of the Cabalists (if I be not mistaken) he pointeth at the Doctors of the *Talmud*; with many of whom it is manifest this Tradition was frequent, for we read in *Gemara Sanedrin*, *Perek Chelek*. אמר רב קטינא שית אלפי שנה הוי עלמא וחד דיב שנאמר ונשגב יהוה לבדו ביום ההוא.

R. Ketina said; *The world doth continue six thousand yeares, and in one it shall be destroyed.* Of which it is said; *And the Lord only shall be exalted in that day.* But he understandeth that destruction which shall be by fire; whereby the world shall be purified as gold, and shall be freed from the servitude of the curse, under which it groaneth by reason of mans sin, into the glorious liberty of the sonnes of God, *Rom*. 8. 22. It followeth a little after

Esa 2. 11. 17.

אמר כיתיה דרב קטינא בשם שהשביעית משמטת שנת שבעה שנים כך העולם משמט אלף שנים לשבעת אלפים שנה שנאמר ונשגב הי לבדו ביום ההוא ואומר אמור שיר ליום השבת יום שכולו שבת ואומר כי אלף שנים בעיניף כיום אתמול.

That is, *Tradition agreeth with R. Ketina; Even as every seventh yeare of seven yeares, is a yeare of release: so of the seven thousand yeares of the world, the seventh thousand yeare shall be the thousand of release*, as it is said: *And the Lord alone shall be exalted in that day. Likewise in the 29 Psalme* (the title) *is said to be,*

Psalm

Pſalme (or) *ſong for the Sabbath day*, that is, *the day that is nothing elſe but reſt*. Againe it is ſaid in the 90 *Pſalme*, *For a thouſand yeares in thy ſight are but as yeſterday*.

Here let the Reader note two things. Firſt, that the ancient Jews did underſtand that Propheſie in the ſecond of *Eſay* where theſe words, (*And the Lord alone ſhall be exalted in that day*) are twice taken, for the day of the great judgement, and the kingdome of Chriſt; whoſe ſteps our later *Rabbins* have ſeemed to imitate. *R. Schelomo* ſaith. ביום ההוא יום הדין

In that day, that is, *in the Day of judgement*. Againe, לקולו *when he ſhall ariſe to ſhake the earth terribly*, that is, ſaith he, ליום הדין *In the day of judgement, when the Lord ſhall breake the wicked of the Earth. Rabbi David Kimchi* ſaith ביום ההוא בימות המשיח כשיעשה האל משפט ברשעים: *In that day*, that is, *in the dayes of the Meſſiah, when the Lord ſhall execute his judgement upon the wicked*. That, *And the Lord alone ſhall be exalted in that day*: is as much as if he had ſaid, והיה יהוה לשרך לכל ארץ *And the Lord ſhall be King over all the earth*. The other obſervable thing is that thoſe *Rabbins* thinke that the title of the *Pſalme* 92 ליום השבת doth appertaine to the argument of the *Pſalme*, and ought to be underſtood of the Sabbatiſme of the thouſand yeares.

And now I ſuppoſe that it is manifeſtly proved out of theſe *Rabbins*, that the ancient *Jews* did define that day to be the ſpace of a thouſand yeares, which they called the day of judgement. That which is more confirmed out of *Midraſch tehillim*, upon that ſaying in the 90 Pſalme. *Make us glad for the dayes* (*or according to the dayes*) *wherein thou haſt afflicted us*: that is (ſaith he) *by the Babylonians, the Grecians, and the Romans, and that in the day of the Meſſiah. And how many are the dayes of Meſſiah? R. Jehoſuas ſaid, that they are two thouſand yeares; as it is ſaid, According to the dayes* (כימות) *wherein thou haſt humbled us*, that is, *according to two dayes: for one day of the holy and bleſſed God are a thouſand years*, according to that, *Becauſe a thouſand years in thy ſight are but as yeſterday*. The *Rabbins* have alſo ſaid, *that according to the time to come* (ἐν ἡμέρᾳ τῇ μελλούσῃ, *in the world to come*, Heb. 2. 5.) *The day of the Meſſiah ſhall be one. For God which is holy and bleſſed in the future* (*that is, in the future age*) *ſhall make one day to himſelfe, of which day we read*, Zach. 14. *And*

there ſhall be one day, which ſhall be knowne to the Lord, not day nor nigh; and it ſhall come to paſſe, that at evening time it ſhall be light. This day is *the world to come*, and the reſurrection of the dead.

But they agree not amongſt themſelves at what millenary this day ſhall be; neither doth the ſeventh millenary like them all. There have been of them, and yet men of no ſmall authoritie, who touching the ſixt millenary, have thought, as the houſe of *Eliah*; whoſe tradition is yet extant touching the ſpace of 1000 yeeres of the great judgement, in theſe words,

תני דבית אליהו צדיקים שעתיד הקדוש ברוך הוא
להחיותן אינן חוזרין לעפרם ואם תאמר אותן אלף שנים
שעתיד הקדוש ברוך הוא להרש בהן את עולמו שנאמר
וישגב ה׳ לבדו ביום ההוא צריכין מה הן עושין &c.

That is, *The, tradition of the houſe of Elias. The juſt whom God ſhall raiſe up* (to wit in the firſt reſurrection) *ſhall not return into duſt. But if you make enquiry what is like to happen to the juſt, in thoſe thouſand yeers, wherein God which is holy and bleſſed ſhall renew his world, touching which it is ſaid, And the Lord alone ſhall be exalted in that day; we muſt know, that the Lord ſhall give them as it were the wings of an Eagle to flie upon the face of the waters. Whereupon we reade (Pſal. 46.3.) Therefore ſhall we not feare though the Earth be removed. But you will ſay perhaps, they ſhall have affliction: but he preventeth that (Eſay 40.31.) They that waite upon the Lord, ſhall renew their ſtrength, they ſhall mount up with wings as Eagles.*

Yet he taketh it for granted that the world ſhall continue no longer then ſix thouſand yeers. His tradition is thus.

ששת אלפים שנה הוי עלמא שני אלפים תוהו שני אלפים תורה
שני אלפים ימות המשיח.

That is, *The world doth continue ſix thouſand yeers, two thouſand before the Law, two thouſand under the Law, and two thouſand yeers the dayes of Chriſt.* The one of which two thouſand yeers therefore according to his opinion was that great Day, of which it is ſaid, *And the Lord alone ſhall be exalted in that day.*

Such was the opinion of *R. Aſche* the brother of *R. Abba* in theſe expreſſe words: that is, according to the opinion of *R. Chanan* the ſonne of *Thahalipha*: אין הקדוש ברוך הוא מחרש את עולמו אלא לאחר שבעת אלפים שנה *God which is holy*

holy and bleſſed ſhall not renew his world but at the ſeventh Millenary: But *R. Aſche ſaid that that ſhall be* לאחר חמשת אלפים *after the fift Millenary.*

Moreover, we may in ſome part uuderſtand by thoſe things which follow, what the ancient *Rabbins* thought touching the kingdome of the *Meſſiah* in that great Day to come.

In briefe ſums of *R. Eliezer the great* (who liveth preſently after the ſecond Temple) *Chap.* 34. thus we reade:

חי אני נאם יהוה שאני מעמיד אתכם לעתיד לבא בתחיית המתים ומובא אתכם עם כל ישראל לארץ ישראל.

That is, *As I live ſaith the Lord, I will raiſe you up in the time to come, in the reſurrection of the dead, and I will gather you with all Iſrael. Petrus Galat. 12. book. Chap.* 1.

Likewiſe the Paraphaſt *Ionathan* (who lived before Chriſt) upon the 14 *Chapter* of *Hoſea* the 8 *verſe. They ſhall be gathered together out of the midſt of their captivitie, they ſhall dwell under the protection of their Chriſt, and the dead ſhall live, and good ſhall grow in the land, and there ſhall be a memoriall of their goodneſſe fructifying, and never failing, as the remembrance of the ſound of the Trumpets over the olde wine which was wont to be offered in the ſanctuary.*

The *Targum* upon the 50 *Pſalme*, the 8. *verſ. The Juſt ſhall ſay* (ביום דינא רבא) *in the day of the great Judgement: Our God ſhall come, and ſhall not keepe ſilence, that he may revenge his people,*

R. Saadas (among thoſe *Rabbins* whom (הגאונים) *they* call excellent) upon that in the 7 *Chapter of Daniel*, the 10. *verſ And the Judgement is ſet, and the Bookes are opened, &c.* הוא יום הדין כתיב כי הנה יום בא כתנור ובוער ויגבה צבאות במשפט וכתיב לכן חבולי ואם יהוה הוא יום הגדול בעת יקום אלוה לשפט:

That is, *the day of Judgement, as it is Written:* * *Behold the day cometh that ſhall burne as an oven.* Likewiſe, * *And the Lord of Hoſtes ſhall be exalted in Judgement.* Again, * *Why waite you for me, ſaith the Lord: That is the great day at which time God will riſe to judgment.*

And a little after:

ורע כי הינא יתיב ופשרין פתיהו אשר ביארתי למעלה יום

ם דין וירם פקור הוא יום העתיר לרחש כל מעשח בני
ם החיים והמתים:

That is: *And know thou, that (the judgement is set, and the Books are opened) which I have interpreted formerly of the day of judgment, and time of* * *visitation: there shall be a day wherein all the actions of the sonnes of men, both quick and dead, shall be searched into.*

* *Wisd.* 3. 7.

The same *vers.* 18. *The Saints of the most high God shall receive a Kingdome:* אשר ימרו ישראל ביהוה תנטל
ם מלכותם ותנתן לאלו ארבע מלכיות וירשו המלכות
לם הוה ויגלר ישראל וישתעברו תחתם עד העולם הכא
שיחא משיח:

That is: *Because the children of Israell have rebelled against the Lord, their kingdome shall be taken from them, & shall be given to these foure Monarchies which shall possesse the kingdome in the world, and shall lead Israel captive and subdue it to them even to the world to come, untill Messiah shall reigne.*

Compare that of *Luk.* 21. 25. *to wit, The Iewes shall be led captive into all Nations, and Ierusalem shall be trodden under foot of the Gentiles, untill the times of the Gentiles be fulfilled. Then they shall see the* Sonne *of man coming in a cloud, &c,*

And that of *Tertullian* against *Marcion* in his fift Book and tenth Chapter. *Christ the high Priest of the Gentiles will then be safe to accept and blesse the Circumcision the posteritie of Abraham at his last coming when they shall know him.*

With this agreeth that which we finde thus written in the Book, *Berachoth*, Chapter מאימתי קורין (if we dare trust Petrus Galatinus) *Ben Zuma* saith, *It shall come to passe, that Israel shall not remember their departure out of the Land of Egypt in the world to come. and in the dayes of Messiah. And how doth this appeare? That which is written in* Jeremie *the* 23. (*Will proceed*) *Behold the dayes come, and they shall say no more, the Lord liveth which brought the children of Israel up out of the Land of Egypt, &c. which wise men interpret thus, not as if the name of Egypt should be blotted out, (or forgotten) but because the wonders which shall be effected in the dayes of the kingdome of Messia* (that is when he shall destroy the Kingdomes of the world) *shall principally be remembred* עיקר *and their departure out of the Land of Egypt* טפלה that is, *shall be lesse spoken of.*

By these and the like let the Reader learne, why Saint *Jerome* doth so much charge the *Millenaries* with *Judaisme:* whereon he so earnestly insisteth, that this may seeme to be his prime argument, whereby he may convince that erroneous opinion. But howsoever that opinion be true or false, whether those Fathers were in an error or no; to be of the same minde with the Jewes is not alwaies culpable. But if otherwise; why doe we not explode the *World to come*, *Gehenna*, and *Paradise*? Doe not we Christians consent with the Jewes in these things? Have not we the names likewise (*of the Kingdome of Heaven and the Day of Judgement*) from the Jewish *Rabbins*? For where are those things read in the Old Testament? which yet are very frequent among the Jewish Doctors.

Moreover, who hearing the opinion of the ancient Jewes touching the one thousand yeeres of the day of Judgement, cannot but thinke with himselfe that he is moved to beleeve it, the Apostle *Peter* with the (for both his Epistles are directed to the Jewes) speaking of the *Day of Judgement*, and presently after the mentioning thereof adding, *You are not ignorant, that one day with the Lord is as a thousand yeeres*, would confirme the tradition of the *Rabbins* touching that matter? Especially when those words do not seeme to be taken out of the *Psalme* (as the common opinion is) but out of the *Vulgar* forme and manner of the Jewes making mention of the *Day of Judgement*. Yea he will further think; unles Christ the Lord & his Apostles had used the name of the *Day of Judgment* being derived from the *Rabbins*, in the same sense with them, why have they not some where declared it? Is it not a dangerous matter, yea the high way to deceive men to use in doctrine the words and phrases of such as are erroneous without all caution and note of dissent?

Seeing these things are so, I leave it to the Judgement of learned men & great Divines to Judge, whether this be not the best and easiest way to deale with the Jewes; not to wrest those plaine Prophesies touching things appertaining to the last and glorious coming of Christ, to his first coming; but to perswade them that they expect none other *Messiah*, who can fulfill all those things, namely changing those things that are to be changed (for a Christian must consent no further with the Jews in any thing, then his profession doth give him leave) then that *Je-*

sus

ſus of *Nazareth* whom their Fathers have crucified. That w
the *Revelation* in ſo many places, and ſo carefully doth incul
Behold (ſaith it not far from the beginning) (*Jeſus Chriſt* t
begotten from the dead, who loved us, and waſhed us from our
in his blood) *cometh in the clouds, and every eye ſhall ſe him, even*
that have crucified him, and all Tribes of the Earth ſhall
before him. I am Alpha and Omega, the firſt and the laſt, ſaith
Lord, which is, & which was, and which is to come. Likewiſe wh
it giveth that royall Kingdome to the *Lambe, namely to*
that was ſlaine, as in the ſeventh *Chapter* concerning the
titude with Palmes in their hands: *The Lamb ſhall feede*
&c. in the ſeventeenth *Chapter*, the fourteenth *verſ. The L*
ſhall overcome them, becauſe he is Lord of lords, and King of
Chapter 19.7. *The Marriage of the Lambe is come.* Chapter
ſpeaking of the *New Jeruſalem, I will ſhew thee the Bride*
Lambe. And in the 23. *verſ. The Lambe is the light thereof*
For whileſt that we wreſt thoſe plaine Propheſies touc
things which ſhall be at the ſeco d coming of Chriſt to his
the Jewes laugh at us, and they are h rdned in their infide

The Apoſtle *Peter* uſeth this meanes to convert the Je
unleſſe I be much miſtaken, *Acts* 3.19. *Repent*, (ſaith he)
converted, that your ſinnes may be blotted out When the times
refreſhing ſhall come from the preſence of the Lord, and he ſhall
JESUS CHRIST; *which was preached unto you: Whom*
Heavens muſt receive untill the times of reſtitution of all th
which God hath ſpoken by the mouth of all his holy Prophets.

1 Theſſ. 5. 21.

Prove all things, holde faſt that which is good.

Τῷ Κυρίῳ καὶ Σωτῆρι ἡμῶν Ἰησοῦ Χριστῷ δόξα καὶ
νῦν καὶ εἰς ἡμέραν αἰῶνος. Ἀμήν.

To our Lord and Saviour Jeſus Chriſt be glory
both now and for ever. Amen.

T